LAYMEN'S WORK

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EDITORIAL

This Bulletin has a fourfold aim:

(*a*) to provide information on current activities of The Ecumenical Institute, and occasional summaries of issues important for laymen's work dealt with in other departments of the World Council or related bodies of ecumenical or international character;

(*b*) to keep the churches and national movements and centres up to date on work which is being done elsewhere;

(*c*) to serve as a basis for common study and fruitful discussion on questions arising in the context of laymen's work;

(*d*) to give practical help as to the strategy and tactics of laymen's work for the use of those already engaged in it and for others who might be encouraged to make similar efforts.

Since the report of the Sub-Commission on "The Significance of the Laity in the Church" was presented to the first world Assembly of the Churches in Amsterdam, there has been considerable demand for work along these lines.

In the course of its other activities, the Ecumenical Institute has brought leaders of lay institutions and groups together and so established contacts. But there is a desire for more regular and permanent cooperation, and in some cases even coordination. The difficulties arising from different national backgrounds and from the specialisations of modern society must not be underestimated, but already contact through visits, speakers, and joint meetings has been undertaken by some national groups, and is to be strongly encouraged.

This Bulletin can only be a very modest help in promoting such cooperation. Only its being accepted by the lay movements as a part of their own responsibilities can replace its lack of experience and tradition. For instance, we lack even the bare facts regarding much important work that is being done, especially in parts of the work outside Europe. We depend upon your active participation, and not least to save us from a continental provincialism.

You are, of course, already swamped with reading material, and we shall, therefore be concise. This will involve assuming a knowledge of facts, terms and patterns of thought, which, in some cases, may be

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lacking. While statistics are the most precise way of reporting, careful analysis is the most illuminating. We shall try to steer between the Scylla of sterile statistics and the Charybdis of loquacious philosophy, and stick to short reports, summaries, and indications of thought. We urge our readers, however, to seek information and details from us, and we will publish occasional longer supplements on particularly interesting matters.

The Bulletin will, in the first instance, be addressed to the churches belonging to or interested in the World Council, to the lay movements institutions and groups in whatever form they exist, and to individuals interested in this kind of work, especially to those who have taken part in courses or conferences of the Ecumenical Institute.

A tentative list of Lay Movements has been prepared and is sent as a supplement to this Bulletin to the Churches and Institutions. Individuals may obtain it on request. In a year's time we hope to publish a complete register of Lay Organisations and ask your help in supplementing the information that we already have.

Because available funds are lacking we must ask all individual readers to subscribe to the Bulletin. It will appear two or three times a year at a cost of Sw. fr. 1.— or equivalent. In 1951 there will be only one further issue, appearing in the early winter. Those who have financial difficulties, can, of course, continue to receive the Bulletin without subscribing. The address on which you are to send the money will be given in the next issue. In the meantime we ask *all* readers who wish to receive this Bulletin to fill in and return the enclosed form to that effect.

H.H.W.

THE TASK AND STRATEGY OF THE LAYMEN'S COMMITTEE IN THE W.C.C.

The increasing stress which all churches are putting on the importance of the laity would make it seem as if the layman were *the* great discovery of the modern church. A long dogmatic and historical debate could be aroused by such an assertion. Be that as it may, in the present obviously urgent situation we believe that the place and obligation of the layman in the church and the world *ought* to be or to become the great discovery of the churches.

The churches are awakening to their evangelistic, prophetic, and priestly commission in regard to "work" and the areas of life connected with it. There is a more earnest attempt to understand Christ's sum-

mons to be the light of the world and the salt of the earth. The conviction that this commission is not so much the church's ideal as her very nature must be translated into words and acts so as to witness to a penetrating understanding of the hopes and needs of the world. But the church, through her representative bodies, theologians, and clergy can do this translating only in part, and that the smaller part. The real job has to be done in the witness, the lives, the discerning thinking and acting of the ordinary church-members in the opportunites, challenges, and frustrations of their daily work. The laymen must discover what it means that they are to represent the church of Christ in the world; that they are to radiate into it the power of faith, hope, and love which issue from fellowship with the Lord of the church.

The Ecumenical Institute and the Laymen's Committee are the W.C.C.'s means of expressing its concern for this new responsibility of the church in the world. Their main aim is just to stress the urgency of this "lay-problem". In the Laymen's Committee those parts of the W.C.C.'S organisation that come in concrete touch with the "lay-problem" as outlined above—The Ecumenical Institute, The Study Department, The Inter-Church Aid Department—are joined together. Dr. H. H. Walz is the secretary of this Laymen's Committee. His time is devoted partly to the work of these three departments, but chiefly to laymen's work as such. His task is to create a centre of documentation on what is happening in various countries and churches in the laymen's-work field, and to establish a clearing house of information. Through travelling he is to establish more concrete links between the existing laymen's movements and the above mentioned departments, as well as contacting, studying and stimulating work in this field.

The Committee hopes, through its secretary, to further mutual understanding, service and encouragement, and The Bulletin is meant to serve this end. The W.C.C., through The Ecumenical Institute has also prepared the European Laymen's Conference for Bad Boll, Germany, July 18-27, as a special effort to get the "lay problem" on the map. Dr. Walz as the Secretary of the Laymen's Committee has the main responsibility for preparing the Conference.

HENDRIK KRAEMER.

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INFORMATION FOR YOUR CONSIDERATION

Is there anything new in Laymen's work ?

"Laymen's Work" is a strange and mysterious title which is constantly cropping up in church—especially World Council—literature. It seems to be used to designate innumerable organisations, institutions and movements of the most bewildering variety (for confirmation merely look at the incomplete list which is added as a supplement to this issue). We are going to try and give some indication of what we understand by this title, and would be only too pleased to have your comments and criticisms for future issues. In this section in future we hope to note for you experiments and ideas which have special relevance and importance for lay work. (Detailed reports of particular organisations cannot as a rule be given here, but material can be acquired from us on request.)

1. *The Laymen's Work and the Church.*

We hope that no one is offended or scandalised by the use of the terms "layman", "laity", etc. A scrutiny of their implications could certainly raise theological and practical questions as to their admissibility from a Biblical, or at least a Protestant, view-point. We have no pat answers for these questions, nor are we adopting a particular conception of the church, the priesthood or the clergy in using them. It is just that there is no other designation for those church members whose regular occupation is secular.

Many of the liveliest lay movements of today originated in the nineteenth century, as part of a general lay protest against either the "liberalism" or the "doctrinal stubbornness" of the so-called official churches. They were often not only in form but also in thought negative toward and independent of the churches.

The twentieth century has brought a change of spiritual climate in many parts of the world, often described as a "rediscovery" of the church. It was, and is, not in the name of societies, fellowships, and brotherhoods that the toughest opposition was offered the totalitarian state, but in the name of the Church. Wherever, whenever, however this struggle against a totalitarian conception of human life and society takes place, it will always be in the name of the Church that Christians stand against it. Not only in theology, but in public life and the thinking of the common man, the church has become a central factor.

The "rediscovery" of the church involves necessarily the rediscovery of the laity. The church, theologically or in reality, is not the boards and groups to which the older lay movements were opposed, but the

living congregations within which the ministry and the laity have their distinct though interdependent functions. Notwithstanding their differing forms of affiliation and organisation, the lay movements are movements of and within the church, and most of the churches and lay organisations now agree on this.

This does not mean that all tensions have vanished—though they have become something quite different. In the last century the decisive points at issue were mainly of a theological nature, but today the tensions are mostly determined by temperament and sociological structure. The Churches tend to be conservative and to keep to the methods of evangelism which have been tested if not by centuries, at least by decades. Church machinery works slowly and deliberately, and the wisdom of patience is characteristic of some of the church's best men. The lay movements, in contrast, are often by nature impatient, sometimes even mistakenly short-sighted. They are agressive and daring, filled with the spirit of trail-blazing and pioneering. Laymen sometimes have the feeling that they have discovered the church, but that the church has not yet discovered them. That is to say: in many cases, laymen have not yet found the places where they can best serve the church with their abilities, while the church and its theologians have not yet reached a full conception and understanding of how the layman is to fulfill his secular occupation as a Christian. Some of the most advanced lay movements aim at nothing else than helping men to do their secular jobs and fulfill their human, civic, and family obligations as Christians, and helping the Church as a whole to understand and to evaluate what the laymen have to do in the secular realm.

It is necessary in all this to become aware of the sociological limits in which very many of our churches are imprisoned. Most church members come from the so-called middle class, and the forms and understanding of life which determine the bourgeoisie rule also to a large extent in the church. Often unconsciously, but none the less surely, there is a complete mixing of the content of the gospel and the attitude and understanding of the lower middle class. In New Testament times there was a group which demanded that a pagan must first become a Jew before he could be a Christian. In our churches it is taken for granted that the worker or politician must adapt himself to middle class manners before he can become a member of the Christian congregation. This transplanting process has two dire consequences: the transplanted does not really belong to this group and is never at home in the Christian congregation; secondly, he becomes a misfit amongst his own comrades no longer able to work in solidarity with them and to represent Christ and the congregation amongst them. Some of the most important modern lay activity is directed toward finding new ways of contacting the working class, and the intellectuals, and the two are often done by the same group or institution.

2. *New Ways in Laymen's Work*

"New ways" does not mean that something is happening, which has never happened anywhere until now. New is the awareness that it is not enough to merely attempt to do better or to seek to supplement the age-old customs usual in our churches. The whole life of the church must be drawn into contact with and concern for the suffering of our fellows in the modern world. It remains an open question whether this has been accomplished anywhere, or is a forward step yet to be taken by all of us. It is clear that the modern lay movements are more concerned to exploit the present possibilities of preparing for such a necessary forward step, than they are to claim to have already taken it.

Europe has many new movements exploring "new" ways: Associations Professionelles Protestantes and CIMADE in France, The Christian Frontier, The Iona Community, and the work of some of the industrial chaplains in Britain, the Evangelical Academies and the social School of Friedewald in Germany, Kerk en Wereld and The Woodbrooker Arbeitergemeinschaft in Holland, The Aktines Movement in Greece, The Protestant Centre d'Etude and the Reformierte Heimstätte, Boldern in Switzerland, while for several decades The Sigtuna Stiftung in Sweden and the "flying" Scandinavian Seminar under the leadership of the journalist Soerensen have been working in this same direction. Each of these activities has its own peculiarities but together with the Ecumenical Institute they have a common desire, not only to bring the modern man into the church as it is, but to bring the church as it ought to be to the modern man.

There are certain fundamental conclusions which follow from this:

1. Modern man, like man before him, is no solitary creature who exists for himself, no individual soul who must or could be saved out of the world. Man lives in certain situations and relationships which shape him, and which he helps to shape: e.g. the factory or the university, the family or the political party. If the church is to be brought to modern man, then she must be brought into the factory or into the university, into the family or into political life. The church must not bring its own firmly established sociological form—the bourgeois family or the famous Sunday-Christianity—with it. She must certainly be able to contribute to the construction of the forms of life, but she must not herself have a well-established and exclusive social pattern.

2. In order really to come into the world—into the factory, the university, the family or politics—the church must know what the world is. Otherwise she will lose herself in it. She must study the conditions of existence of the modern worker, the questions of science, the structure of the modern family, the problematic of politics; if she does not want to lose herself in platitudes or only be able to speak to the individual "kernel" of man. Only in this way can the church say what

it has to say to modern man, that is proclaim the gospel—which is valid for him just there where he is. When lay institutes begin to study the problem of the industrial worker or the meaning of right and law, their real concern is not to establish a sort of Christian philosophy of the world, which is always a doubtful undertaking, but genuine gospel proclamation. There is, however, little sense in planless studying or gathering of facts or analysing of the situation again and again. If the Church wants to work herself into these areas of life, then she must know how they fit into God's plan for the world, how they are all limited, but how within their limits they are full of meaning through the redeeming lordship of Jesus Christ.

3. From this there follows a new solidarity of the church with the world; concretely, a new solidarity of church members with their working colleagues or party friends who do not reckon themselves to the church. Actually, of course, the church does not have to be first brought into all those places, as we inferred. She is already there wherever Christians work with others in the same laboratory, live in the same family, or belong to the same political party. The real task is for the church to become genuinely and actively present, there where she already is. Therefore "the conversation" about occupational questions and politics is so important. The "teaching" church and the "listening" congregation meet one another to ask *together* and to hear *together*. This does not mean the forming of new Christian societies and organisations. The conferences and courses of the laymen's institutes welcome anyone, Christian or non-Christian, who is ready to join in the common work and study. If however the church has not penetrated a particular area of life at all—a coal mine or a certain political party—then she must not work there from the outside, but from the inside; that is Christians must go and share the conditions of that particular area of life.

4. It is clear from what has been said that the real issue is not the Church, but the Lord of the Church. The Lord Who wants to be the redeemer of all men and of the whole world. His message brings joy and freedom, and must be proclaimed in those places and conditions where there is bondage or sadness. What success it will have, whether the factory or the university, western culture or the modern world will hear and be restored to health and life through it, is not a concern of the church. That is a matter for the Lord of the Church Himself. It would be better if, in this respect, the lay movements did not put out any definite programs.

H.H.W.

RECENT EFFORTS AND EXPERIENCES OF THE ECUMENICAL INSTITUTE

In this brief survey, we shall not enlarge on certain standing features of the yearly programme of the Ecumenical Institute, such as the courses for theological students, laymen, churchworkers and so on. We shall only note that the two *short* general courses for laymen attempted for the first time in August 1950 proved most encouraging, and should certainly become a regular feature of the Institute's life in the future.

We would rather call attention to some new fields approached this year and the problems and possibilities they raise.

One of them is the whole realm of *Social Welfare*. A Conference of experts met in Bossey from May 26th to June 1st, 1950, under the chairmanship of Paul Abrecht. Its task was not, of course, to discuss the technical aspects of the problem, but rather to study the implications and consequences of the present trends of welfare work from the point of view of the Church.

While the Church had been for centuries pioneering in the realm of social welfare, care of the sick and of the poor, education of destitute children and so on, these responsibilities had now been taken over more and more by the State or other public agencies. The scope of present social welfare schemes called for much greater resources than any Church had at her disposal, and we should rejoice that social security had now become in most countries the responsibility of the national community as a whole, and even a world-wide concern.

But this new development carried with it certain consequences. The very scope of welfare organizations, and the applying of modern techniques to social work, had made for a secularization and depersonalization of the work and the worker. The responsibility for those in need being shifted from the natural community, the family, the parish, to an impersonal organisation. The client tended to become 'a case', a mere number.

Where in these new conditions did the responsibility of the Churches lie? There was always a danger of institutions continuing to function after they had ceased to meet the need for which they were instituted. It was felt that the Churches or Christian organizations should only continue their social activities if they could carry out the work according to the best-known moral and technical standards; Christian institutions should rather be limited in numbers, but exemplary in kind. On the other hand, the Church had a specific responsibility in helping to recruit the best types of social worker, both professional and voluntary, that is,

workers who would have, besides adequate technical training, a real sense of vocation. Social workers often served under great strain and suffered from a sense of isolation. Special pastoral care should be provided for them, and the Christian community should look upon the social worker as one who acted on behalf of the whole community. One of the main questions under discussion was: what do we mean by 'Christian Witness' in the case of a social worker serving in a secular organization? Where is the difference between 'witnessing' and 'proselytizing'? There was marked difference of opinion on this point.

Many of these questions were felt to be of such importance that they could not be dealt with adequately in one short meeting. The report which was issued on this Conference is therefore intended as a starting-point for further consideration.

The Institute was definitely requested to call further Conferences dealing with certain specific aspects of Social Work. One of these, dealing with the problem of 'Youth in Need of Care' has already taken place in January 1951, and its findings contain specific requests to the churches on the various points raised above, namely, the type of institutions needed for the re-education of difficult children, the recruiting and training of workers, the spiritual and practical help which those engaged in this task (educators, probation officers, foster-parents) should be given by the Christian community to which they belong [1].

It is hoped that in 1952 a team of experts in Social Welfare will be able to meet for a greater length of time, and draft a more extensive document on the 'Responsibility of the Church in the Realm of Social Welfare', which could be submitted to the churches and given a wider circulation. In the meantime a questionnaire will be sent round to leading welfare workers in various countries.

Another conference we would like to mention here is that on '*The Significance of Sociology for the Strategy of the Church*', which took place in Bossey from Aug. 29th to Sept. 5th, 1950. The title is already self-explanatory. The Chairman, Prof. Kraemer, in his introductory speech made clear the object of the Conference: "It is organized not because we believe that sociology is *the* way, or even a way, to salvation, but because we are strongly convinced that social research is one of the instruments given to us to understand more adequately the significance of social relationships and institutions... Moreover, when discerningly applied... sociology is an excellent help for the churches to know themselves better and more honestly. The churches and their leaders, although in some branches of their work profiting by the methods and results of social science, are still largely unaware of this means to self-knowledge and realistic self-criticism." On the other hand, so-called

[1] The reports of these various conferences are available (in typed form) at the Ecumenical Institute on request.

'dynamic' sociology claims to be the guide in all plans for social reform, and here is the point where theology must challenge sociology: "If sociology becomes and is an instrument of social change, the question arises immediately, what are the fundamental motives, the directives, the ethical decisions behind this changing and planning? Who is the planner?" (Mannheim).

A good deal of time was spent on how to define sociology, its rights and its limits, and on the question whether there should or could be a Christian sociology. The sociologists present belonged to very different schools of thought, which made for a vivid but sometimes intricate discussion which cannot be summarized in a few lines [1]. Some practical suggestions were presented to the General Secretariat of the World Council of Churches and the Study Department of the W.C.C. concerning the follow-up of this Conference, in the realm both of study and of action (a trained American sociologist to be asked to make a survey of existing conditions in some European Churches, and vice versa).

The two conferences mentioned above are given as typical examples of the way in which the Institute tries to tackle what it considers to be one of its chief raisons d'être — calling the attention of the churches to a certain field of interest and issues that it believes to be of vital importance for their task in the world. Every conference opens up new lines for thought and action, and it is beyond the scope and possibilities of the Institute to pursue them all. But it hopes that the challenge will not remain unmet.

Suzanne DE DIÉTRICH.

AN ECUMENICAL ENQUIRY ON CHRISTIAN ACTION IN SOCIETY

The enquiry "Christian Action in Society" is a project of the World Council of Churches Study Department which seeks to help Christians, within the framework of the ecumenical movement, to see the meaning of faith for social problems. The present programme has as its immediate starting-point the report on "The Church and the Disorder of Society" of the Amsterdam Conference in 1948. It also draws upon the experience of the historic ecumenical Conferences dealing with the life and work of the Church in the world, especially the Stockholm Conference of 1925 and the Oxford Conference on Church, Community and State in 1937.

[1] A twenty-page Report summarizing the speeches and discussions is now available at the Ecumenical Institute.

The structure of the present enquiry

The significance of the present study work derives from the desire of many Christians to discover the Will of God for them, particularly with respect to two great contemporary problems. The first problem is *the conflict of economic and political systems.* Behind this problem is the struggle of great masses of people to liberate themselves from conditions of poverty, oppression and injustice, and at the same time it involves the struggle of men to preserve true freedom and justice against its perversion by totalitarian political movements. This part of the study is entitled "The Responsible Society".

The second is the inadequate view which men have of the meaning of work and vocation. Behind this problem is the desire of men in modern society to see the significance of their work in terms which go beyond the satisfaction of material needs. This second section of the enquiry is known as "The Meaning of Work".

The idea of "The Responsible Society", as it is used in this study, signifies that the Christian cannot identify his faith with any particular social order, but must examine every society in terms of the Christian categories of love, truth, justice and freedom, to the end that respect for individual freedom may be coupled with community responsibility. How far is it possible to apply this criterion to the various social systems of the world, and what are the implications of this idea for the attitude of Christians to the economic and social tensions of our time? What does it mean to work for the Responsible Society behind the Iron Curtain? In Asia? In the United States? In Europe? What is the meaning of justice in relation to modern economic and social institutions, and what is the meaning of democracy and political freedom in the modern world, especially in relation to the conflict between capitalism and communism?

In the enquiry on "The Meaning of Work" we are considering the Christian view of work and vocation. The following topics are included in our discussion: the Biblical view of work and vocation, the place of work in God's redemptive purpose, and the need to modify work in the light of God's demands upon us.

The lay character of the enquiry

The implementation of this enquiry in each country is almost entirely in the hands of laymen. National study committees which include workers, industrialists, economists, political leaders and theologians have been formed to plan the study of those issues which are relevant to the situation in their own countries.

Laymen's groups are invited to participate in these studies, and may obtain study materials and other information by writing to the Study Department, World Council of Churches, 17 route de Malagnou, or to the national ecumenical office.

Paul Abrecht.

BIBLIOGRAPHY

In each number we hope to deal with the literature of a particular area which is of importance for laymen's institutes and movements. Books, articles and reports will be included. Completeness is not possible and will not be attempted. Rather a representative selection of writings that, for various reasons, are noteworthy will be given.

For this introductory number we are taking a look at the newer literature on the general role of the laity in the church. The boundaries of this area are very flexible especially in the directions of social ethics and sociology, of the theological doctrine of the church, and of Christian reflections on cultural questions. Some of these areas will receive a more detailed documentation in a later issue.

ADY, Cecilia M., "The Role of Women in the Church". Published for the Central Council of Women's Church Work, with a forward by the Lord Bishop of Sheffield. Westminster, 1947. 87 p.

AESCHIMANN, André, "La Collaboration laïque dans l'Eglise". Editions de "La Cause". Neuilly (Seine), 1928. 18 p.

BALTHASAR, Hans Urs von, "Der Laie und der Ordensstand". Einsiedeln, 1948. 67 p.

There is a great range of Roman Catholic teaching in regard to Orders, and this book probes deeply into it bringing many things to light which are of great significance, even to non-Roman Churches. An Order need not merely be a going apart to acquire holiness through works, as the Reformation rightly, but onesidedly, declared it to be. It may also have the purpose of a particular form of service, and so be a genuine witness. The voluntary formation of orders of laymen which is taking place here and there today to carry out genuine evangelical activity, testifies to this fact. But there are limits to the Catholic Action movement and "is it remembered clearly enough in all these activities that within the church action and contemplation (actio and contemplatio) and in another sense action and suffering (actio and passio) are correlated concepts?" Here are some further quotations: "The church hierarchy has at no time founded an order, it can give direction, organise... but the founding of an order lies originally with the Holy Ghost, and He uses mostly humble laymen." "The unprejudiced observer of the history of Orders is all the more astounded that for the educated layman there is no room within the existing Orders of Perfection." "Even today there is a level on which priests and laymen could meet in relation to the final responsibility and mission as equals rather than as a "teaching and a listening" church, i.e. The Orders."

BJØRQUIST, Manfred, Sigtuna-stiftelsen. "En Konturteckning". Stockhom, 1933. 83 pp.

Boor, Werner de, "Der Volksmissionarische Auftrag der VELKD und seine Erfüllung". München, 1950. Aus: "Evangelisch-lutherische Kirchenzeitung" No. 7, 1950. Pp. 98-103.

Carman, James W., "If I were a Layman". New York.

Caryl et Portier, "La Mission des Laïcs dans l'Eglise" (ECS). See the bulletin of the Centre Protestant d'Etudes, Paris. No. 58.

Cavert, Inez M., "Women in American Church Life". New York, 1948. 93 p. A study prepared under the guidance of a counseling committee of women representing national interdenominational agencies.

Charbonneau, Henriette, "Le Cléricalisme comme Obstacle à la Communauté chrétienne". Foi et Vie — Mens. No. 1, Jan.-Fév., 1950.

"Der Christ in der Welt". Werkblätter für Christliche Erneuerung, Reihe 1, 1950.

"The Church and the Secular World". A Report of The Commission on Culture of The United Church of Canada. Toronto, 1950.

This report is concerned to stress that "the salvation of souls must be understood in such a way as to include the cultural enterprise of man", and that church must think of itself as "an adventurous society of the saving" rather than "a secure society of the saved". Education, the church's relation to culture, democracy, economic systems, vocation are all discussed in this comprehensive survey of the present situation which confronts the church, and the way that the church should approach it.

"The Church Woman". Constitution and By-Laws of the United Council of Church Women. New York, 1946-47. 38 p.

Congar, Yves. "Sacerdoce et Laïcat dans l'Eglise". Extr.: "La Vie Intellectuelle", Paris, Ed. du Cerf, déc. 1946. Pp. 6-39.

Diétrich, Suzanne de. "Professional Life as Christian Vocation". Papers of the Ecumenical Institute III. Geneva, 1949.

This booklet edited by Suzanne de Dietrich still provides the best survey on recent ventures in non-Roman laymen's work on the European Continent. She writes the general introduction, and Jean Bosc draws some conclusions, while laymen's work leaders report on the following: The Sigtuna Stiftelsen, Sweden; Johannesstift & Evangelical Akademies & Mundus Christianus, Germany; Kerk en Wereld, Holland; Associations Professionnelles, France; Protestant Study Centre, Switzerland; Work among laymen in Hungary; Christian Frontier, Britain; Iona Community, Scotland; Laymen's work in Greece; Ecumenical Institute, Bossey.

Ellul, Jacques, "Présence au Monde Moderne". Genève, 1948. 202 p.

The subtitle: "Problems of the Post-Christian Civilisation" indicates Ellul's standpoint, which though one-sided, is well worked-out. Our world can only be saved by a revolution, but who is the true revolutionary? Though communists and others see the necessity of a revolution, they are not radical enough. Only the Christian, who really understands his calling, is truly revolutionary because faith means a new way of life for the individual and the congregation. But the

Christians dare not become a group set apart, they must find the ways to give creative expression to their "presence in the modern world". This is one of the fundamental works in the whole field.

GEMEENTE-OPBOUW. Medewerkers: J.A. Bakker, W. Banning, etc. ('s-Gravenhage). From: "Wending", No. 5-6, Juli-Aug. 1950. P. 221-360.

HET GEMEENTELID. Zijn Plaatz in het Gemeenteleven en den Gemeentearbeid. Amsterdam, 1946. 147 p.

This is the report of an interdenominational lay commission in Holland. It contains a study of New Testament fundamentals as to the place and task of the laity, examines church history from this standpoint, and then turns to the present practice in the different European nations, including the Roman Catholic Church. Anyone who can read Dutch will find this work of great value.

"GOD'S WILL FOR CHURCH AND NATION". London, 1946. 183 p.

The combination of Continental theology, and Anglo-Saxon practical realism is well reflected in the life and work of the Church of Scotland. From 1941-45. Commissions of the General Assembly have attempted to interpret God's Will in different areas of life: church life and organisation, education, marriage and the family, social and industrial life, and these suggestive and thought-provoking excerpts from their reports are well worth reading.

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HERMAN, Stewart W., "The Church in the World Today". Philadelphia, 1950.

The author is Director of the Department for Service to Refugees of The Lutheran World Federation, and from his background of world travel and church activity has written a simple, but lively book intended for use in Sunday School and other church study situations. The Church—its nature, mission, task—is the theme of the book.

"L'HOMME - MESURE DE TOUTE CHOSE". Publication of the Centre Protestant d'Etudes in Geneva, 1947. 77 p.

The Director of the C.P.E., Jacques de Senarclens, writes the introduction to three articles: "Towards a new political humanism" by Jacques Ellul, a Bordeaux lawyer; "Man and Medicine" by Paul Tournier, a doctor and psychiatrist; "New humanism in the Christian conception of civilisation" by René Gillouin.

HOMRIGHAUSEN, E. G., "Choose ye this day". Philadelphia, 1943. 152 p.

The author sees clearly that the older methods of evangelism, and the church's way of thinking about its task in the world no longer have relevance. He is nevertheless convinced that "decision and commitment remain as the essence

of personality"; that "the age old query: what must I do to be saved?" is still the central underlying one; that our "need is still for individuals to become Christian"; but that we face a new problem of communication. He is in this book concerned to reemphasise the necessity of "Decision and Commitment", of "Decision and Commitment to Jesus Christ", "of Decision and Commitment in larger and more communal terms, more relevant to life and true to faith".

"The Church in the World". In Theology Today, Vol. 6, No. 3.

"The Vocation of the Christian Today". In: "The Gospel, the Church, and the World", Vol. 3 of the Interseminary Series, New York, 1946.

The secularisation and loss of the sense of Christian vocation amidst the tensions of the modern world can only be countered by a rediscovery of the redeemed vocation made possible in Christ in the midst of this fallen world. It is a vocation of love and service in all avenues of life, under a Christian discipline which is fed and sustained through the resources of the Word, the Gospel, Providence, and the Church.

HORTON, Walter M., "Centres of New Life in European Christendom". New York, 1948. 24 p.

HUDSON, C.E. & RECKITT, M.B., "The Church and the World". London, 1938.

"Being materials for the historical study of Christian Sociology" in three volumes: 1. The Church and the World—The Ancient World, & Christendom; 2. The Foundations of the Modern World; 3. Church and Society in England from 1800. "...our essential purpose is to bring together material from the works of the greatest students of, and experts upon, the matters which we treat, in such a way as to bring out the truth about the past, and at the same time to indicate the problems which consideration of that truth raises for those who are giving attention to the sociological issues of the contemporary situation".

JADOT, Jean, "L'Eglise en Marche", Laïcat et Plein Apostolat. La Revue Nouvelle, 6e année, Tome XI, No. 6, 15 juin 1950.

JONES, H.A., "Evangelism and the Laity". London 1937. 125 p.

This book is written for the laity, and workers within the church, and is one of a series to acquaint them with the central affirmations of Christianity. The aim of the book is to give evangelism back to the layman, the congregation, and the church as the central task and purpose of each, and in this way revitalise the life of all three. The secret of evangelism is "the knowledge of the power of Christ", and the Christian love which He generates.

"KREUZ AUF DEN TRÜMMERN". Hamburg, 1950. 112 p.

The "Kirchentag" of the Evangelical Church in Germany brings tens of thousands of laymen together each year for several days of lectures and discussion. Dr. Reinold von Thadden, the President, commissioned this report which contains the addresses and reports of the discussions of the 1950 Kirchentag in Essen.

KREYSSIG, Lothar, "Evangelische Akademie". From: Die Zeichen der Zeit. Heft No. 12, 1949.

KRUEGER, Kurt, "Probleme des Berliner Laientages". From: Die Zeichen der Zeit, Heft 10-11, 1949.

LEENHARDT, Franz I., "Christianisme et Vie Publique". Publication of the Centre Protestant d'Etudes, Geneva, 128 p.

After a throrough discussion of the fundamental teaching regarding the actions of a Christian in the world, F. I. Leenhardt, the Geneva theological professor, examines important areas in the life of the laymen in the modern society under the titles: "Man, work, income, and property"; "Society, family and school"; "Government and public life". The book is suitable for use by discussion groups.

LEHMANN, Paul L., "Renewal in the Church". Princeton, 1951.
In: Theology Today, Jan. 1951, No. 4, p. 472-485.

"LIFE AND WORK OF WOMEN IN THE CHURCH". Interim report of the Study on the Concern of the Churches, No. 3. Geneva, 1948. 64 p.

LILJE, Hanns, "Wie kann die Botschaft des Evangeliums dem Saekularisierten Menschen von Heute nahe gebracht werden?". In: World Lutheranism of Today. Lund, 1950. P. 188-199.

MOTT, John R., "Liberating the Lay Forces of Christianity". New York, 1932.

The honorary president of the World Council of Churches, and one of the pioneer figures in the Ecumenical Movement has written a great deal on evangelism, missions, and lay work. This is one of his older but better known books. In it he has four purposes: 1. to indicate the significant and indispensable part which laymen have had in building up the Kingdom of God: at all important moments in church history, the lay men have had a decisive role to play; and in all times of pressing and special need in the world, it has been especially the layman who has responded; 2. to indicate that the lay forces must be released and their latent energies related to the great and growing responsibilities of Christianity and to the program of the living Christ; 3. to consider the influences in the modern world—particularly the modern American world—which militate against a larger participation of the laity in the Christian program; 4. an outline of ways and means of releasing this latent lay power: personal contacts, retreats, revivals, vigorous and wise pulpit and parish leadership, the giving of definite responsibilities. arousing the desire to serve, etc.

NELL-BREUNING, S.I., Oswald von, & KELLER, H., "Das Recht der Laien in der Kirche". Hamburg, 1950. 92 p.

On the basis of the earlier work of H. Keller, the well-known Jesuit teacher of church law offers a "guide through the church law books"—Codex Iuris Canonici—and in spite of the scantiness of the sections dealing with the laity, he is able to bring out many things. Some worthwhile thoughts are to be found in the first two basic chapters, but on the whole the little book is an example of how—in any case in the non-Roman Churches—the lay "question" ought not to be handled.

NYHOLM, Paul C., "Evangelism as a task for the Laity". In: The Lutheran World Review, Vol. II, No. 3, January, 1950, Philadelphia.

PERRIN, Henri. "Priest-Workman in Germany". London, 1948. 230 p.

A description of experiences acquired by a French Priest who went as a workman with French labourers to Germany during the war.

PETERS, Ilse, "Die Volksmissionarische Aufgabe der Kirche nach dem Bericht der zweiten Sektion der Weltkirchenkonferenz in Amsterdam". In: Deutsches Pfarrerblatt, No. 5, 1950. P. 142-143.

RENDTORFF, Prof. D. Heinrich, "Wer ist ein Laie?". In: Das Volksmissionarische Wort, No. 5, 1950. P. 11.

RINDERKNECHT, Hans J., "Die Laienfrage: Ein Nein und ein Ja". Zürich, 1950.

These "thoughts of a layman on the task of the layman in the church" were originally a lecture given by the leader of the Reformed Conference House at Boldern, Switzerland, to the European Conference of the Reformed Churches in Strassbourg. Here are a few quotations to induce a full, but critical, reading of the lecture: "Laymen are the unemployed of our churches". "There is no such thing as Christian politics, etc. This realisation places very narrow limits on the studies of professional groups and lay institutions". "The service of the laity is overwhelmingly an evangelistic and pastoral service". "Incarnation is the task of the congregation". "It is only in the wholenesse of her gifts that the congregation is the congregation of Christ". "All laymen are consciously to be put in service".

ROBERTS, Colin A., ed., "These Christian Commando Campaigns". Lond. 1945.

"We had talked *about* the man outside for quite a long time, could we talk *to* him? ...was it possible to get a hearing in the factory and business house, in the school and college, in the service canteen and youth club, in the theatre and cinema, in the public house and prisons?". This book is a report of how it was possible to speak *to* the 'common man', and to gain entrance into all the places in which the life of the 'common man' takes place, in the form of carefully planned and intensively carried out 'commando campaigns'. Various participants of such campaigns relate experiences and their reflections on the experiences: "few men and women outside the church have any interest in saving their own souls: individualism in religion is a thing of the past". "We have been capturing bridgeheads... will the church follow-up?"

SMITH, A. & SYMONS, W.G., "Lay Preaching and Church Order". In: The Presbyter, Vol. I, No. 4.

SPEERS, W.C., ed., "Laymen Speaking". New York, 1947. 207 p.

Here are a large number of short sermon-talks delivered by laymen in American churches on Laymen's Sunday. The talks, mostly by American business executives, touch on many areas of personal and public life, and are representative of much American lay "thinking" on the relation between Christianity and the world.

STAEHLIN, Wilhelm, "Das Amt des Laien in Gottesdienst und Kirchlicher Unterweisung". Kassel, J. Stauda, Im Dienst der Kirche: Heft 1.

TAFT, Charles P., "A Layman looks at the Church". An address at Seattle, New York, 1946.

THIELICKE, Helmut, "Kirche und Oeffentlichkeit". Tübingen, 1948. 127 p.

This is an expanded lecture of Dr. H. Thielicke, theological professor in Tübingen and co-chairman of the Study Commission of the Evangelical Academies in Germany, in which he examines the manner of the church's working in

public affairs. In the light of the gospel the church cannot consider itself a pious ghetto to be kept unsullied from the world, nor a form of 'Protestant culture' which is to lose itself in the world, nor finally an ecclesiastical regime to direct the ways of the world. On the contrary it is the constant personal responsibility for the world that is demanded of the Christian, i.e. the layman and the lay community, and therefore of the Church. This is made clear through examples from politics, historical studies, the technical world, applied science, and the church policy in regard to the school question.

THILS, Gustave, "Mission du Clergé et du Laïcat". 4e éd. Paris, 1945. 177 p.

The Belgian Catholic theological professor gives a brief commentary on the "breaking apart of the unity". Over against this he sees a movement toward a new harmony, in which the laity has the decisive role to play. It is a thoughtful book that is recommended to anyone who has the time for reflection.

"TOWARDS A CHRISTIAN CIVILIZATION". Athens, 1950. 270 p.

The Christian Union of Professional Men of Greece has issued this book as a draft study, which they have carried on during the last ten years, of "what we understand to be the application of Christian principles to the various manifestations of civilization and what we mean by modern civilization built on a Christian basis by this application". The book is "a posing rather than a solution of problems. But we think that the lack of the right posing is exactly what hindered the confronting of the modern man's vital problems, and that often we being in haste to find the solution, have overlooked the right posing...".

WESTPHAL, E.P., "The Church's Opportunity in Adult Education". Philadelphia 1941. 209 p.

This is a book written for the church, its ministers and leading laymen. Adult education has played an important role in American life in general, though less so in the church. This is an attempt to show the church its opportunity within its own boundaries, to demonstrate the great need for an educated and responsible Christian laity, and then to outline suggested methods to carry out adult education within the church.

"WHERE DOES CHRISTIAN CITIZENSHIP START?" Methodist Women's Division of Christian Service, Cincinnati.

CALENDAR

Some of the laymen's conferences and study groups which have been or will be held in different European countries in 1951.

ECUMENICAL

EUROPEAN YOUTH LEADERS' CONFERENCE 24.4-4.5 Schmie near Stuttgart.

Themes : Church & Society, a United Europe?, Christian relevance, co-education?, sexual education.

EUROPEAN LAYMEN'S CONFERENCE 18.7-27.7 Bad Boll, Göppingen, Germany. Being prepared by the Ecumenical Institute, with 200 laymen from many European countries invited. *Theme :* Towards a rediscovery of man.

ECUMENICAL INSTITUTE 3.1-8.1 "The Churches responsibility for children and young people in need of care: aims and methods of their education"; for juvenile court judges, doctors, youth welfare workers, leaders of Institutions.

27.3-2.4 in Bièvre near Paris. A confrontation of the Biological and Christian conceptions of man; for biologists and theologians.

30.3-8.4 & 13.4-22.4 in Berlin. Questions which God is putting to the different countries and parts of the world; the Church and the industrial world; for East-zone Germans and foreigners.

14.6-19.6 in Bièvre, near Paris. "The Christian responsibility of management in the processes of production"; for men and women of the industrial world.

12.10-18.10 Legal and professional questions for practical lawyers of the younger generation.

BELGIUM

PROTESTANT STUDY GROUPS FOR PROFESSIONAL WORKERS, Mons.

In 1951 the plans are to work on the theme: "Respect for human life" in five groups: commerce & industry, social service, education, law, and medicine.

BRITAIN

URCHFONT MANOR Jan: Social Problems of the Health Service.

Feb: Amalgamated Engineering Union.
"Making sense of History".

March: "Body, Mind & Spirit" — for youth leaders.
"Industry and the Revolution of our Time".
Art & Poetry.

WILLIAM TEMPLE COLLEGE 16.2-18.2 "The Christian Faith & the Personell Officer"

METHODIST LAYMEN'S CONFERENCE 25.5-27.5 "The Church & the Christian in the Welfare State".

PRESENT QUESTIONS CONFERENCE 4.8-11.8 "Freedom & Responsibility" in the experience of the: historian, politician, educator, architect, philosopher, scientist, worker, manager.

GERMANY

KIRCHENTAG 11.7-15.7 Berlin—for all laymen of the EKID.

Theme: "We *are* brothers!" Study groups: in the church: For what is the church here? The need for community.

at home: To whom do our children belong? Husband & wife belong together. in the nation: Does power corrupt? Servant of two Lords?

at work: For what do we actually work? No one without the others.

CHRISTOPHORUS STIFT Evangelical Research Academy, 1951 conferences: European problems; the rights of women in marriage and family laws; "time" in philosophy, theology, science.

EVANGELICAL ACADEMIES

BAD BOLL Jan: Secretaries, Shop-keepers, April: A social-political course for young workers and theological students. May: 2-6 Industrialists, 12-15 Apprentices, 23-27 Publishers, June: 2-7 Foremen & workers, Sept: Doctors, Lawyers, Engineers.

GUNTERSHAUSEN June: Former professional soldiers, July: German teachers, history teachers, Sept: Church & art, Oct: Lawyers, Youth, Nov: Journalists, Marriage questions.

HERMANNSBURG 5.5-8.5 Young industrialists, 14-18.6 Civic officials, & civil servants, 28.7-2.8 Teachers, 15-18.8 Athletes, 26-30.10 Doctors & natural scientists, 28.11-3.12 Workers & employers, 7-10.12 Farmers.

HESSEN & NASSAU 1-4.4 Teachers, 19-22.4 Education in reading: a conference on books for the young, 15-18.5 Lutheran & Orthodox

SACHSEN-ANHALT 27-30.3 Elementary school problems, 11-16.5 Doctors, chemists, and biologists on the secret of life, 25-29.5 Christianity & Socialism: on the way with one another, 1-5.6 Housewives, 13-19.6 Professional women, 28-31.8 The task of parents, 14-18.9 Lawyers.

SCHLESWIG-HOLSTEIN 13-14.1 Parents & the school, 30-3-1.4 The place & service of the laymen in church & society, 6-9.9 The responsible society—in culture and politics.

TUTZING 27-29.4 Drugs, 4-6.5 Bondage of the will, 11-15.5 Unemployed, 26-28.5 Death, 8-11.6 Lost laughter, 22-24.6 Women without husbands, 6-8.7 Young trade unionists, 30.7-2.8 Women teachers of agriculture, Sept: Writers & youth.

FRIEDEWALD Social school giving monthly courses on social questions for worker.

In addition: 5.5-10.5 Politicians, 4-13.6 Teachers, 30-7-11.8 Workers & students, 4-7.10 Business men, 5-17.11 Youth leaders.

INTERNATIONAL INSTITUTE Schloss Mainau 2-24.5 Youth leaders, 21.6-29.6 "Youth underway—but where?" 26.7-3.8 "God's Word on the streets of the world". Searching for new ways to evangelise. 31.8-2.9 Business men, 3-12.10 Young workers 16-25.10 "Cooperating !" for teachers, clergymen, athletes, youth secretaries.

NETHERLANDS

KERK EN WERELD 18-21.7 Modern cultural problems & the Christian faith 21-27.7 The values of life and the art of living 21-24.8 Between east & west 30.8-1.9 The first reformed pedagogical symposium.

SWITZERLAND

REFORMED CHURCH CONFERENCE HOUSE, Boldern Jan: engineers, technicians, and their wives discussed: "The wife as helper to her husband"; foremen discussed whether it is possible to properly exercise authority over others if one has not acknowledged the authority of God for himself.

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4 Southampton Row, London, W.C.1
CHURCH OF ENGLAND MEN'S SOCIETY Dr. E.E. Yelverton
7 Queen Anne's Gate, London, S.W.1
CHURCH OF SCOTLAND, HOME BOARD
121 . George St., Edinburgh
CHURCH OF SCOTLAND, WOMAN'S GUILD Mrs. F.R. Sim
121 George St., Edinburgh
CONGREGATIONAL LAY FELLOWSHIP Mr. E.W. Gretton
15 Gyllyngbune Gdns., Seven Kings, Essex
FEDERATION OF CONGREGATIONAL WOMEN Miss J. Lay
28 Memorial Hall, Farringdon St., London, E.C.4
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1 Central Buildings, Westminster, London, S.W.1
WOMEN'S FELLOWSHIP OF THE METHODIST CHURCH Mrs. E.B. Potts
1 Central Buildings, London, S.W.1
NATIONAL LAYMEN'S MISSIONARY MOVEMENT Mr. W.H. Kneen
Hearts of Oaks Buildings, Euston Rd., London, N.W.1
WOMEN'S HOME CHURCH COMMITTEE (Presbyterian) Mrs. M.A. Rhodes
Chestnuts, The Chase, Reigate, Surrey

CHRISTIAN AUXILIARY MOVEMENT Rev. E.C.D. Stanford
Annandale, North End Road, London, N.W.11
CHRISTIAN FRONTIER COUNCIL Canon A. R. Vidler
8 The Cloisters, Windsor Castle, Berks
THE CHRISTIAN WORKERS' LEAGUE Miss Peggy Bee
Iona House, Canongate, Edinburgh 8
CIVIL SERVICE CHRISTIAN UNION c/o Mr. C.H. Cleal, B.C.C.,
39 Doughty St., London, W.C.1
COMMUNITY HOUSE
214 Clyde St., Glasgow, C.1
DIOCESAN MISSIONAR TO INDUSTRY Canon E.R. Wickham
12 Collegiate Cres., Sheffield 10
THE ELMROW CLUB (Theatre) Rev. Candlish
Highgate Theatre, Edinburgh
INDUSTRIAL CHRISTIAN FELLOWSHIP (Anglican) Preb. P.T.R. Kirk
1 Broadway, London, S.W.1
IONA COMMUNITY Rev. George MacLeod
Outlook Tower, Castlehill, Edinburgh
LAY PREACHERS' FELLOWSHIP (Methodist) Rev. E.C. Urwin
1 Central Buildings, London, S.W.1
ORDER OF INDUSTRIAL CHAPLAINCIES Rev. Wm. MacIntyre
121 George St., Edinburgh
PARLIAMENTARY SOCIALIST CHRISTIAN GROUP Cyril Dumpleton, J.P., M.P.
House of Commons, London, S.W.1
SCOTTISH CHURCHES ECUMENICAL ASSOCIATION Rev. J.K.S. Reid
22 McLaren Rd., Edinburgh 9

INDONESIA II

"KEMENTERIAN PENERANGAN"
Dj. Generaal van Daalen, 42 Makassar

JAPAN II

CHRISTIAN LAYMEN'S ASSOCIATION OF JAPAN Motoo Sakata
2279 Tennoji cho, Abeno ku, Osaka

PHILIPPINES II

PHILIPPINES CHRISTIAN RURAL FELLOWSHIP Rev. Cornelio Ferrer
Union Seminary Building, 726 Taft Ave., Manila

E U R O P E

BELGIUM I

CERCLES (protestants) D'ETUDES PROFESSIONNELLES M le Past. P. Regard
17, Bld Dolez, Mons

BRITAIN I

THE ARTS AND CRAFTS CENTRE Rev. Chisholm
121 George St., Edinburgh

under each country it will be seen that there are two groupings. Here again we have attempted to make a perhaps questionable distinction, this time between regular church organisations and institutions with a particular purpose or a special method. The latter are listed under I, the former under II.

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A S I A

CEYLON I

CHRISTA SEVA ASHRAM — S. Selvaratnam
Jaffna, Chunnakam

INDIA I

THE CHRISTIAN INSTITUTE — Mr. John Mathai
Alleppey, South India

II

INDIA CHRISTIAN RURAL FELLOWSHIP — Dr. Arthur T. Mosher
Allahabad Agricultural Institute, Allahabad, U.P.

KARAPPURAM MISSION COMMITTEE — Rev. K. M. Mathen
Travancore, South India

THE SOCIETY OF ST. THOMAS — Rt. Rev. Johannan Mar Thoma
Christavasram, Manganam, Kottayam, South India

World Council
of Churches

Secretariat for
Laymen's Work

SUPPLEMENT
to the
LAYMEN'S WORK BULLETIN

PARTIAL REGISTER OF LAYMEN'S DEPARTMENTS, GROUPS, AND INSTITUTES

The most important word in the title of this register is "partial". In the course of the next year, we hope to be able to publish a complete register of all laymen's departments, groups and institutes that are working within and on the frontier of the churches. The present register has been made up from our files, and its incompleteness can only be overcome through the cooperation of all interested persons and groups. It is being sent out in the hope that you will suggest additions and changes, and so help in the preparation of a complete register. We are especially lacking in information regarding non-European activities and ask African, American and Asiatic readers to help counteract our continental provincialism.

To be at all workable the register must have its limits. In it we are concerned to have national organisations and institutions, and therefore shall not include international bodies and their local affiliates, nor work that is purely local or primarily interested in the regular life of the church congregations. It is difficult to make these distinctions, but without them the register would grow out of all proportion.